year and is calculated at six million million miles
6,000,000,000,000.
The astronomers make us dizzy with their baffling,
perplexing calculations. The mind, with all its eager self-
application to knowledge, simply sinks back in astounded
surprise, as they that endeavour to take the measure of His
space tell us of its immensity. Yet, through all this vast-
ness, He, the Infinite *Paramatman,* indwells with all the
minuteness, intimacy and immanence of the spirit, entering
into every mote and particle in the shoreless and depthless
ocean of creation. Infinite is the measure of His Being,,
the height of His greatness, the reach of His vastness, the-
profundity of His depth. He is the matchless, measureless^
limitless Brahman transcending all space.
Even as He is Infinite, God is Eternal and transcends
all time. He is free from time. He is the maker of time,
of the chain of events that constitute time. Time with
its notions of ' *now* ' and ' *then* ', { *before* ' and ' *after* ' cannot
be conceived except in relation to Him who is timeless. All
events or series of events in the world are bound together
in a necessary link, the one following the other in an irre-

versible order. He, the Eternal, Unchangeable Spirit, is not only the originating cause but also the basis and the forger of this union, the witness of all the events included in this unbroken chain of phenomena. The whole history of the universe is the history of an endless chain of events, occurrences or happenings. The necessary correlate to this world order is God Himself, who not being an event or aperies of events, makes all events possible, and who not being identified with our perishing thoughts and feelings, is at the same time, the basis of our conscious life, " *the eternal among non-eternal, the consciousness of conscious beings* " in the words of the Rishis ofKatha and Svetasvatara Upanishads.